1: Messing E-5 (1953-1954)1957 MP5 Amhara MP5
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C. Racial characteristics and affiliations of the peoples of Ethiopia.

The terms used in this section refer to physical types only, and are not to be confused with linguistic or regional concepts carrying the same name. For not only is there a lack of statistical data on the physical anthropology of Ethiopia, but no new terms have been coined to describe physical types there, so that linguistic and regional names have been borrowed. While not good practice, in this case it is unavoidable.

The two most common physical types in Ethiopia are the "Mediterranean" and the "Hamite". These types have been best defined by Coon, Garn, Birdsell:[49]

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"Mediterranean" - medium to skinny in build.
generalized to intermediate in pigmentation.
medium to heavy in beard and body hair with a minority of blond forms, particularly in the iris;
medium in head size, with a minimum of paleanthropic features of the skull and face;
small faced, prominent nosed, small jawed, often small toothed;
medium to small extremities.

"Hamite" - Some of the peoples of East Africa and the Sudan seem to be skeletally Mediterranean but dark skinned; they have low to medium frequencies of spiral hair, thick lips, and other Negro features. The body build is extremely skinny."

The latter seems to be a very ancient East African type, according to the excavations in Keyna by Leakey, and the present Somali seem closest to it. Coon[50] points out that this type shows extreme narrowness of head and face, straight

49. Races, 1950, pp. 127, 129.
50. Races of Europe, 1939, Plate 20.

1: Messing E-5 (1953-1954)1957 MP5 Amhara MP5
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nasal profile, non-negroid prominence of chin, curly but not frizzly hair, and black skin; thus constituting a borderline between the "Mediterranean race" and the African Negro.

Another ancient skeletal type, excavated in upper Egypt, is very similar to some northern Ethiopians (Abyssinians), according to the findings of C. M. Morant[51]. He took measurements of skulls and skeletal parts at Badari in upper Egypt, of a people who lived there about 4,000 B.C. Because of the extreme dryness of the region, he was able to determine that their skin was brunet - white, their hair black and wavy. He found that the Badarian cranial type was similar to that of the northern Ethiopian of today.

This type does occur among Amhara and Tigre peoples, but wavy hair is in a minority, sufficiently rare to cause comment. The author personally observed two individuals with distinctly soft, wavy hair, both from aristocratic Amhara families taking great pride in their unblemished ancestry.

The findings of Leakey and Morant, just beyond the southern and the northern borders of Ethiopia, would suggest that Ethiopia contained physical types of "Hamite" and "Mediterranean" characteristics long before the invasion of Semitic-speaking Hadhramautis, about 500 B.C.

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The Amhara is basically a Mediterranean type much like some Bedouin tribesmen, with oval face, keen nose, relatively thin or average lips which do not curl up, a type most frequently found in the Amharic-speaking provinces. The hair is often curly but not frizzly, and

51. Morant, G. M.: A Study of Predynastic Egyptian Skulls from Badaria. 1927, pp. 293-309.

1: Messing E-5 (1953-1954)1957 MP5 Amhara MP5
Ethiopia MP1

A E 142 rises about the head like a halo, hiding a long, narrow, delicately modelled cranium.[52] A highbridged nose is regarded as a mark of beauty, and the chin is sometimes so sharply pointed that it recalls the features of Tel-El-Amarna. Skulls piled under cave ledges at the Amhara monastery of Debra Libanos (they may not be touched) appear to be dolichocephalic. Stature is medium. Musculature is not pronounced on sight, but Amhara peasants can perform great feats of endurance in walking uphill and for long distances. As a mark of the upper class female, women of nobility accumulate obesity by a rich diet and abstinence from any work. But the average Amhara is usually so narrow-boned that it is impossible for most adult Europeans to wear the cotton jodphurs in sizes made for Amhara.

The Galla have larger, well-built bodies, rounder faces, straigher noses and darder skins than the Amhara.[53]

The Shangalla along the western border and inland, evidence all the more typical negroid characteristics.

A E 144 When surveying the complexities of the many intermediate racial and sub-racial strains in Ethiopia, the question arises whether the Ethiopians might not be considered representative of an undifferentiated stage in the development of both whites and blacks. Coon[54] thinks not and points out that, on the whole, the white strain is much more prevalent and much more important metrically,

52. Coon: Measuring Ethiopia, 1935, p. 75.
53. Yilma, Asfor: Haile Selassie 1936, p. 23.
54. Coon: The Races of Europe. 1954, p. 457.

1: Messing E-5 (1953-1954)1957 MP5 Amhara MP5
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while in pigmentation and in hair form the negroid influence is seen. His studies of Ethiopians and Somalis have led him to emphasize the principle that metrical similarities of a racial order have little reference to soft parts, since Somalis and Norwegians may be closely related in measurements, yet fall at world extremes in pigmentation and hair form.[55]

This leaves only the alternate conclusion, that all the peoples of this "Hamitic" area, whether Hamitic or Semitic in speech, represent a physical blend in varying proportions between negroes and Mediterraneans of several varieties.[56]

This conclusion is based on comparisons and correlations between the four major ethnic units of this area(from a physical standpoint): Amhara, Galla, Sidamo, Somali, to which a fifth, the Agau, may be added.[57] The following seem the most important features:[58]

55. Ibid.
56. Ibid, p. 448.
57. Ibid, p. 449.
58. Ibid, pp. 450-457

1: Messing E-5 (1953-1954) 1957 MP5 Amhara MP5
Ethiopia MP1

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Table 2: Major Physical Characteristics of Numerically Large peoples in Ethiopia

	Amhara	Galla	Sidamo	Somali	Agau
Skull	dolicho-meso	meso	meso	meso	mesocephalic
Nose	leptorrhine	leptorr.	mesorrhine (near negroid)	leptorr.	
Skin	brunet-white (lightest) (mostly Lushan No. 21-25; range No.13-34	chocolate brown (mostly No.22-29; range darker	dark brown to black (darker then No.30)	dark brown glossy (mostly No.29; range No. 27-30	
Hair (form)	60% frizzly 40% curly or wavy	30% have non-negroid hair		86% have non-negroid hair	

Hair color black among all, no difference head or beard.

(pilous system)	non-negroid: frequent baldness, often heavy beards; even minority with heavy body hair	less bearded, less hairy	less bearded less hairy	beards like southern Arabs; almost glabrous on body
Eye (color)	47% dark brown 11% light brown 39% mixed	same as Amhara	mostly dark-brown, some black	56% dark-brown 32% black
Lips	10% thin	no thin	no thin	no thin
Nose	straight profile, high root and bridge flaring nasal wings, excavated nostrils.	similar but more broad and flaring	low root and bridge, thick tips (resembles hybrid negro-white, as in American negroes)	

2: Allen G-5 (1941) 1943 MP5 Amhara MP5

perial Army, recruited largely from the non-Amharic southern region of Galla-Sidamo, advanced from Dessie and met the feudal levies of the pretender on the plateau of Debra Zebit. A great head-on encounter of over thirty thousand riflemen and spearmen took place along a front extending over 10 km. A lucky reconnaissance by the Emperor's two French Potez planes was probably the decisive episode in the battle. Somewhere in the mêlée Ras Gugsa Wolye was dragged from his mule and hacked to pieces. This last epic contest of feudal lords recalls one of the battles of the Wars of the Roses.

Dessie itself has something of the character of an alpine *Kurort*, and the Italians intended to develop it as such. When I was there the fairly numerous Italian colony was being removed to Asmara, and it was obvious that the town was gradually reverting to the untidy agglomeration of huts and shanties which is all the easy-going Ethiopian countryman requires in a town.

The surrounding grassy *alms* are the finest stock-raising country in Africa. Between the surrounding peaks of the uplands I have ridden for 3 or 4 miles over turf as flat as a race-course. I had the pleasant task of running a reception camp for surrendered Italian mules and ponies, and I was free to spend a good deal of time in the saddle under fresh wind-swept skies which recalled an English June.

The road from Dessie to Debra Tabor descends and ascends the canyon of the Bashilo and crosses the plateau of Debra Zebit. Magdala, the fortress capital of the Emperor Theodore, lies to the south-west, and the route from the Bashilo to Debra Zebit is the reverse of that taken by Napier in 1868, when he made his remarkable march up from the Red Sea. After Debra Zebit the route crosses the panhandle which forms the watershed between the Bashilo flowing to the Blue Nile and the northward-flowing Takkaze. Farther on towards Debra Tabor, with the incline down to the Lake Tana basin, the vegetation becomes richer. Snipe abound and are so tame that they could almost be killed with a stick.

In the mountains to the south-east of Debra Tabor is the curious anarchic community known as the Republic of Gaint, whose people claim to recognize no authority. The late Captain Pilkington and Captain McLean, who were organizing the tribes south and east of Lake Tana, managed to establish very friendly contact with the Gaint people.

Many hard things have been said about the Abyssinians. Some people have found it difficult to get on with them; but it is notable that foreigners who have spent some time with them are generally happy in their company. Under the name of Abyssinian, or of Ethiopian which they themselves prefer, are included people as varied as the Amhara and the Galla; the Hararene and the Tigraian; the Shoan and the Agau. It is worth giving an individual impression of these different groups.

The Amhara racial type includes both the Amhara and the Shoan, and, to a great extent also, the Gojjami. The Amhara are the dominant racial stock of the central Ethiopian Highland rather than the ruling caste of Ethiopia. There are plenty of poor Amhara villagers. The Amhara are described as of Hamitic origin; but from the earliest times there has been a strong infusion

144 of Semitic blood. There is rather more of the Semite in the Tigraian and the Amhara than in the Shoan and the Gojjami. The Tigraian language has come [197] much under Semitic influences, and there are many common elements in Amharic and Arabic: not only in vocabulary but also in syntax. The Amharic 202 alphabet, with over two hundred and fifty odd letters, is a very exact instrument for rendering the language. It is derived from one of the old Semitic alphabets of the Middle East. Amharic has many explosive sounds which [194] often give the impression that the speaker is excited and indignant when he is not, and with the impatient foreigner this can sometimes lead to misunderstandings.

142 Physically the Amhara is slight and light-boned with regular rather [516] delicate features. He has quick almost bird-like movements and his manner gives the impression which I cannot describe better than by the word [145] fluttering. The hair and beard has the characteristic Hamitic corrugation. Men often go iron grey in middle life, but seldom white. The hair of the [302] women is artificially frizzed and dressed with butter-grease to fix it. This gives them a gollywog appearance.

157 The Amhara have the most charming manners and they like to stand on 576 ceremony. They have a complicated social hierarchy and always dismount as a salutation to superior persons. They will also touch with their lips the hands or knees of superiors. At the same time they have the naturally easy 644 and democratic outlook of the East; and the poorest man will expect attention and the right of access to a Ras, or even to the Emperor. The approaches to the palace at Addis Ababa were lined with sometimes quite humble people, farmers and soldiers, waiting an opportunity to secure the Emperor's decision on some matter.

157 To respond to his ceremonial manners is an easy way to the heart of the 576 Ethiopian. At the same time they are quick to take offence and their shrill voices are soon raised in anger.

147 The frail physique and mercurial temperament of the Amhara is doubtless the result of the rarefied alpine atmosphere and of a diet predominantly of [262] grain paste seasoned with strong condiments—which they vary from time to time with orgies on practically raw meat. But fragile as they look, the Amhara are, nevertheless, extremely hardy. They will sleep out in all weathers with nothing to cover them but their thin cotton robes; they are remarkable runners and can maintain a jog trot all day; they are like goats on the hillside.

153 I believe the Amhara to be naturally intelligent with a brain which only awaits proper training and development. During the five years of the [191] Italian occupation, no small proportion of the population of Addis Ababa acquired a fair knowledge of Italian. I knew a boy of twenty who, in addition to excellent English, was proficient in Arabic, Somali, Galla, and Swahili. He came, of course, from Harar, which is a great metropolis for peoples from all round the Red Sea. Abyssinian recruits acquired a knowledge of Morse with remarkable facility.

157 When it is possible to overcome the linguistic difficulty and get on friendly terms with Ethiopians, they prove delightful companions, naturally kind, generous and friendly, with a charming sense of humour and often a nice

9: Coon D-5 (1933-1934) 1939 MP5 Amhara MP5
Somali MO4

the linguistic sense at least, an eastward thrust of Sudanese negroes. In Ethiopia proper many Shankalla, negroes brought as slaves from the Blue Nile country, have propagated both as a slave population and through mixture. In Italian Somaliland, it is said that some of the slave tribes subservient to the Somalis speak Bantu. The speech of the Wattas may also be neither Hamitic nor Semitic.

The study of the physical anthropology of this ethnologically and historically complex region may be said to have barely begun; nevertheless it has progressed far enough to warrant reasonably accurate statements as to the racial characters of the more numerous and better known peoples.[60] Before proceeding further, it may be well to state that all of the peoples of this "Hamitic" area, whether Hamitic or Semitic in speech, represent a blend in varying proportions between Mediterraneans of several varieties, especially of the tall, Atlanto-Mediterranean group, and negroes. Other elements include, of course, the Veddoid brought in solution from southern Arabia; there is also a possibility of traces of dilute pygmy and Bushman blood in southwestern Ethiopia and Somaliland, although neither of these has been proved. Needless to say, the Gallas and Amharas have mixed with each other greatly in the regions in which they have been in contact; both the Amharas and Gallas have absorbed the earlier Cushitic agricultural peoples in great numbers. The most important single influence has been the infiltration of negroes, through the slave trade, into the entire Ethiopian plateau region. So extensive has this infiltration been that it is unlikely that a single genetic

[60] The principal works on the physical anthropology of the living in this region are:
Castro, L. de, *Nella Terra dei Negus*, vol. 2, pp. 342–477.
Frasetto, F., **AnthPr,** vol. 10, 1932, pp. 161–187.
Garson, J. G., Appendix to Bent, T. J., *The Sacred City of the Ethiopians*, pp. 286–296.
Klimek, S., **APA,** vols. 60–61, 1930–31, pp. 358–381.
Koettlitz, R., **JRAI,** vol. 30, 1900, pp. 50–55.
Lester, P., **Anth,** vol. 38, 1928, pp. 61–90, 289–315.
Leys, N. M., and Joyce, T. A., **JRAI,** vol. 43, 1913, p. 195.
Puccioni, N., **APA,** vol. 41, 1911, pp. 295–326; vol. 47, 1917, pp. 13–164; vol. 49, 1919, pp. 41–223; vol. 53, 1923, pp. 25–68; *Anthropologia e Etnografia delle Genti della Somalia*
Radlauer, C., **AFA,** vol. 41, 1914, pp. 451–473.
Verneau, R., Appendix in Duchesne-Fournet, *Mission en Ethiopie.*
In addition to these, the author has used, in the following exposition, a MS. of his own, awaiting publication, and entitled: *Contribution to the Study of the Physical Anthropology of the Ethiopians and Somalis*, based on a series of 100 Ethiopians and 80 Somalis measured in 1933–34.
Principal works on the craniology of this region are:
Castro, L. de, **APA,** vol. 41, 1911, pp. 327–339.
Cipriani, L., **APA,** vol. 53, 1926, pp. 11–24.
Sergi, S., *Crania Habessinica.*
Verneau, R., **Anth,** vol. 10, 1899, pp. 641–662.
Works on the Danakil, Baria, Cunama, and Beja are listed later.

9: Coon D-5 (1933-1934) 1939 MP5 Amhara MP5
Somali MO4

line in the entire Horn of Africa is completely free from negroid admixture; but individuals may be found among the Amharas, Gallas, and Somalis who show no visible signs of negro blood. These individuals are extremely rare. On the whole the negroid element in the Hamitic area cannot be much more than one-fourth of the whole, but it has penetrated every ethnic group and every social level. Just when this penetration had become complete we do not know, but one suspects that it had already occurred by the sixth century A.D., when the Ethiopians ruled the Yemen. The Gallas, despite their tradition of descent from white men, were already partly negroid at the time of their arrival in Ethiopia.

Despite this negroid penetration, and despite a mixture between non-negroid elements, the four ethnic units of Amharas, Gallas, Sidamos, and Somalis are all statistically distinct from each other.[61] What evidence we have for the Agaus suggests that this people constitutes a fifth anthropometric entity. As one would expect, the more purely Hamitic peoples, such as the Agaus, Gallas, and Somalis, are taller than the Amharas. All of these three have stature means ranging from 169 to 174 cm., while 172 cm. seems to be the central mean for all of them. The Semitic speakers range from a mean of 164–167 cm.[62] for the Tigré, the most nearly Arabian of the four main groups, to 167–169 cm. for each of the other three, while a series of varied Ethiopians, mostly from Shoa, and measured in Addis Ababa, rose to the mean of 169 cm. This latter figure may reflect Galla mixture—for Addis Ababa is in Galla territory—or selection. The Sidamos, in contrast to the Agaus, are apparently short (164 cm.).

In bodily build and proportions, all groups are much the same. The predominant type is leptosome, with a relative sitting height index of 50 to 51, a relative span of 103, and a relative shoulder breadth of 21. Long legs and relatively short arms, narrow shoulders, and even narrower hips, are the rule. Few Ethiopians of any category are thick-set, and what little corpulence is seen hangs ill on fine-boned frames. The hands and feet of all but the palpably negroid are small and extremely narrow, the lower legs and wrists usually spindly and ill-muscled. This attenuation of the distal segments of the limbs reaches its maximum among the Somalis. The Sidamos, who are by far the most negroid of the Ethiopian peoples, have the broadest shoulders in proportion to their height, and the narrowest hips.

There can be no doubt that the tall stature of the Gallas, Somalis, and Agaus is an old Hamitic trait, since both the negroid Sidamos and the Semites of Hadhramauti origin are much shorter. The tallness of this

[61] From statistical analysis of author's unpublished material.
[62] From several different series.

9: Coon D-5 (1933-1934) 1939 MP5 Amhara MP5
Somali MO4

A S 142 Among all of these peoples differences in racial as well as constitutional type is seen, even among the relatively homogeneous Somalis. Here the bulk of the population gravitates between two end types. The more numerous of these two is typified by a long, thin, bodily form with extremely narrow hands and feet, with thin, gracefully built bodies which, among the women, attain a degree of beauty seldom seen in Europe, with high, conical breasts in the women, totally unlike the pendulous negroid udders so common among Gallas and Amharas, and with the characteristically narrow faces and noses typical of the Somali. The other end type is an ordinary prognathous, thick-nosed, wide-eyed negro. About one Somali out of five seems to have a strong strain of negroid blood; in the others it is for the most part dilute. A few individuals among the Somali * are lighter skinned, brachycephalic, curly S 144 haired, and identical in almost all respects with the typical Hadhramis of southern Arabia. They undoubtedly represent the strain of the missionaries who converted the Somalis to Islam, and who founded the present tribes and families. They are, needless to say, rare.

● A 142 Among the Amharas there is one very impressive type with a relatively light skin color, a high, wide, sloping forehead, very frizzly hair, a high-bridged nose with a thick, depressed tip, and a long, rather bony face. ● 144 The total effect is incipiently Papuan, and one feels that a veddoid-negroid cross is indicated, in combination with various amounts of both Arabian and Ethiopian varieties of Mediterranean. The linkage in this type of frizzly hair with these exaggerated facial characters seems to show a genetic realignment of some interest. This type is rare among Hamitic-speaking Ethiopians, who conform for the most part to Mediterranean or negroid facial patterns, in various degrees of solution and in various combinations.

A S 142 Except for the peculiar behavior of the frizzly hair form among the Amharas, white racial traits, on the whole, seem to be linked together. Among the Somalis, straight or wavy hair is usually fine, inclined to baldness on the head, moderate to heavy on the beard and present on the body; frizzly or woolly hair is of medium texture and scanty on beard and body; curly, Hadhramaut-style hair is often coarse, but is intermediate between white and negroid hair in quantity and distribution. Among both highland Hamites and Somalis, the lighter skins usually go with narrower noses, and straighter hair; dark brown eyes are strongly associated with narrow noses, black eyes with broad ones.

A S 144 On the basis of these correlations, it is evident that the partly negroid appearance of Ethiopians and of Somalis is due to a mixture between whites and negroes, and that the Ethiopian cannot be considered the

* I measured but one, Puccioni gives photographs of several.

9: Coon D-5 (1939-1952) 1939 MP5 Amhara MP5
Somali MO4

representative of an undifferentiated stage in the development of both whites and blacks, as some anthropologists would have us believe. On the whole, the white strain is much more numerous and much more important metrically, while in pigmentation and in hair form the negroid influence has made itself clearly seen. This study of Ethiopians and Somalis has served to bring out the principle that metrical similarities of a racial order have little reference to the soft parts, since Somalis, Gallas, Arabs, Berbers, Norwegians, and Englishmen may all be closely related in measurements, and at the same time fall at world extremes in pigmentation and in hair form. Within the Mediterranean racial family there is every variation in these external features between a Nordic and a Somali.

The northern relatives of the Somalis, the Afar or Danakil, seem to resemble them closely both metrically and morphologically.[70] If one may hazard a guess from inadequate material, they are even less frequently negroid than are the Somali. The Baria and Cunama, the Sudanic-speaking tribes of Eritrea, are of moderate stature, and are small headed; they are a negroid-Hamitic mixture in which the old Sudanese negroid element is strong.[71]

Of great importance from the standpoint of the history of Hamitic-speaking peoples in North Africa are the various tribal divisions of the great Beja people, who live to the east of the Nile from Eritrea north into Upper Egypt. Some of them now speak Tigré, others Arabic, but their original speech is Cushitic, and their racial relationship seems to be with the Somalis and Danakils for the most part. Some of them, such as the Haddendoa, have been largely mixed with Sudanese negroes; the less mixed, such as the Beni Amer in northern Eritrea, and the Bisharin in the Egyptian desert, represent a fairly uniform type which Seligman compares to the predynastic Egyptians.[72]

This type is, in its least negroid form, of moderate stature, with tribal means ranging from 164 to 169 cm., and comparable in head dimensions and in facial and nasal breadths with the Somalis, although some tribes are smaller headed. The characteristic narrow jaw of the Somalis is also typical here. The skin color is usually somewhere between a bronze-

[70] Bouchereau, A., **Anth,** vol. 8, 1897, pp. 149–164.
Santelli, **BSA,** Paris, ser. 4, vol. 4, 1893, pp. 479–501.

[71] Pollera, A., *I Baria e I Cunama.* Pollera's data make both Baria and Cunama leptorrhine, a supposition which his photographs belie. His nasal breadth technique, and his bizygomatic, are both obviously erroneous.

[72] Seligman, C. G., **JRAI,** vol. 43, 1913, pp. 593–705.
See also:
Chantre, E., **BSAL,** vol. 18, 1899, pp. 138–141. Also, résumé in **Anth,** vol. 13, 1902, pp. 122–123.
Murray, G. W., **JRAI,** vol. 57, 1927, pp. 39–53.

12:Young E-4,5 (1966) 1971 MP5 Amhara MP5
Begemder

PREFACE

121 This dissertation describes the medical beliefs and practices of an Amhara population of northwestern Ethio-
114 pia. The field research upon which it is based was con-
131 ducted from January to December, 1966, in the highland area of Begemder province that extends from Gorgora, on the northern shore of Lake Tana, to Debark, overlooking
101 the Takassie valley (see Map 3). This region is occupied
• 144 by four ethnic groups, the Amhara, Abyssinian Muslims,
197 Falasha (Abyssinian Jews), and Agaw (former pagans). All
131 are racially indistinguishable from one another, and speak a common language, Amharic. North of the Takassie River live the Tigre, a people closely related to the Amhara and, like the latter, Coptic Christians.

101 The Amhara, who are the most numerous of Begemder's peoples, also inhabit much of the highland plateau extending to the south, into Gojam and Shoa provinces, and to
231 the east, into Wollo province. Most Amhara are rural folk
241 who practice a mixed agricultural economy, gorwing grains
621 and pulses; raising sheep, goats, and cattle. The Amhara
632 countryside is divided into parishes. A parish is composed of several hamlets whose residents live on dispersed homesteads, and share important social and econo-
369 mic ties through their parish's church. In addition to these rural folk, Amhara constitute a majority among the townspeople of highland Begemder.

753 grazing. Both highland zones are considered ideal for
131 human habitation. While residents of the dega zone oc-
133 casionally comment on what they regard as the uncomfor-
821 table summer heat of the weyna dega, at the same time
it is acknowledged that the rainy season (kiramt) is more
burdensome in the dega. The rains last from May to
September and are marked by temperatures in the mid-
thirties in dega lands and perhaps ten to fifteen degrees
warmer in the weyna dega. This season is regarded as a
particularly bad time for kurtimat (rheumatoid complaints)
whose severity is considered greatest in the dega zone.
Epidemiologically, the dega is also associated with a
relatively high incidence of yinifas basiyta ("the wind
disease"), an ailment described in Chapter One.

131 Although reliable population estimates are lacking,
101 the weyna dega and dega zones contain perhaps 85% of
161 Begemder's people. These rural highlands are occupied
197 by five ethnic groups, racially indistinguishable from
144 one another and, with an exception, now speaking a com-
mon Semetic language, Amharic. The Amhara are the most
numerous of Begemder's highland peoples, and extend into
the provinces of Gojam and Shoa, to the south. Within
the Begemder highlands, they occupy the area south of
latitude $13^{0}30'$. North of this line live the Tigre, a
related people who speak a cognate language, Tigrinya.
101
131 Both Amhara and Tigre are Coptic Christians, and from
779

12:Young E-4,5 (1966) 1971 MP5 Amhara MP5
Begemder

632
563 bar maids.
[463]
[562] A third, numerically significant minority have come from the provinces of Wollo to the east, and from Shoa and those areas still farther south. Local Amhara classify them together pejoratively as "Galla"[18], even
• [144] though many are in fact true Amhara. Although these "Galla" vary as to physical type, most are indistinguishable from local Amhara, and only a minority are markedly
[779] negroid. Most are Copts or Muslims, although a few are
[647] non-Coptic Christians. Most of the men are government employees, generally members of the provincial gendarmerie, which is headquartered in Gondar.

Three additional, numerically small, populations
[562] also reside in Gondar. The Agaw are represented mainly
[464] by girls and women working as servants for the less af-
* [192] fluent townsfolk, and as beer sellers. Of the Nilotes living here, the women work as servants for poor townsfolk, and both sexes haul wood from distant areas for
[326] sale in the town's daily wood market (sir gabiya). The very few Falasha in Gondar are iron-mongers.

632
621 Ward and Town. Gondar's residents divide the town

[18] The predominant ethnic group of southern Ethiopia, and, to Gondari Amhara, half-pagan and negroid ("bariya").